//guru·s, shaken into a flat, wooden dish, tsari·s, and purified of the coarser elements by winnowing. 302 303 415

The powder thus obtained is put in a tortoise-shell box, !ü·ros, which is the indispensable toilet article of every woman and grown girl. The front opening of a tortoise shell is enlarged by cutting out a piece of the belly shield, the back opening is closed up with the blackened rosin of the same plant from which they make beads. [Picture. Buchu boxes. 2/3 natural size.] Sometimes the dried skin and the retracted hind legs of the animal make enough of a closure. Sometimes the back closure is a hardened pulp made from the freshly crushed saliva gland of a cow instead of with rosin. A piece of soft jackal's skin serves as the front closure and as a powder container at the same time. A leather hand strap is pulled through a hole in the belly shell. 302 415 237 [829]

The men rub only their armpits and neck with buchu but the women rub their whole body except their face. [210] With it they wipe off menstrual secretions and sweat from the skin and I was not able to check the account of one Hottentot that the women also sprinkle the vulva and vagina with buchu in order to win back maidenly charms by the contracting effect of the powder. 302 [515 841] [832]

Sometimes, because of the pleasant odor, the women incense themselves (/is(e)n) with buchu by placing the powder on hot stones and letting the smoke penetrate their clothes. Buchu is sprinkled on the skin swaddling clothes of babies and on the shrouds of the dead, and on graves. [854 764]

To make the color of their skins more beautiful, women and girls paint (/ho/bo) their faces. The powder of a piece of clay called !naub, that is colored red by iron oxide is mixed into raw fat that has been made soft by chewing, and the salve is rubbed on the face with a finger. When the stone is lacking, iron rust is used as a substitute. The effect is that of an even brownish-red covering of the face, which even in our eyes, increases the charm of a pretty young face when it is well shaded in. [386]

A remarkable beauty product is a dark brown sticky mass, which is at times found on the surface of rocks in layers as thick as one's finger and is called "stone sweat," */u·i aos·(e)ni (cf. Analysis in the Appendix). Little pieces are rubbed on a rock with water as though they were India ink and rubbed over the greased face. The smeary spotty distribution of this make-up is ugly. [386]

The Hottentot women love to paint dark, fantastic masks on their faces. 302
Black or red powder is rubbed with a leather cloth on the face which has 386
been previously greased. They get black powder from the knotty parts of 824
the lower trunk of a Pelargonium, which are thoroughly roasted and then a dusty, crumbly, dark mass can be easily knocked off their bark. Those who prefer red make a powder called *!gũ'b from the dry heartwood of a giraffe acacia. When the face is all powdered, the painted parts of the face are sharply outlined with a damp tip of a cloth in front of a mirror. Here and there the face is wiped clean, until the face is partly covered as with a Mardi gras mask, out of which sometimes only the eyes and nostrils peer or perhaps the side parts of the forehead and the cheeks show, according to the taste of the artist.

4. Care of the Hair

Care of the hair is usually completely neglected. Along the coast, 302
the Hottentot sometimes washes his head with the yokes of raw penguin eggs in order [211] to encourage the growth of hair. I never saw anyone with his hair cut. An old-fashioned Hottentot used to brush his hair with the rough, dried mucous membrane of a cow's tongue.

A jackal's tail or a silver jackal's tail corresponds to our handkerchief [293
or they use a thick bushy tail of the Otocyon megalotis Desmar, or at times 825]
a bundle of ostrich feathers; *!na·bes or gams is the name of this handkerchief.

The coastal Hottentots have more fleas and the inhabitants of the more [136]
elevated parts of the country have more lice.

F. Medicine

The medicine of the Hottentots has not been aided at all by the ex- 826
cellent anatomical knowledge which each person acquires in his childhood 753
from cutting up slaughtered cattle and wild game. They have no or only isolated and confused ideas about the functions of the individual parts of the body and if there is no externally evident reason for the trouble in the sick body, they do not use their anatomical knowledge.

Thus they attribute various pains in the upper leg or even in the lower 757
leg to a falling of the intestines. Massaging in the direction towards the 757
abdomen is supposed to press the displaced intestines back. But first the sick

did 50 years ago. I learned from such people. 281

1. Tanning, /no·ro, in the broadest sense (usually women's work). [462]

a) The process itself involves the following techniques: The freshly removed skin is first spread out to dry with the hairy side up, usually on the hut so that it will be safe from dogs.

When the skin is dry and hard, it is softened up with the juice of succulent plants which are pounded (*/a·mai) into the fleshy side of the skin. [824]

The excess liquid is poured off and the skin rolled up so that it will not get dry too soon. The woman then kneels on the roll, after she has spread out flat just as much as she can work at a time. The fleshy side of the skin is sprinkled with sandstone powder and briskly rubbed (/nũ!) with a piece of tanning stone (*/kχoms) the size of one's fist. [413]

When the sandstone has rubbed off all the scraps of meat, they let the skin get half dry again, full it (/no·ro in the narrower sense) and knead it then as they would laundry and then rub soft fat into the outer side.

The skin is now certainly dry and pliable but if it were soaked through by the rain, it would again become hard and brittle when dry. To prevent that, the skin is tanned with the crushed and softened red bast of the Acacia horrida Willd. (*basi, probably borrowed). Then the skin is placed for an hour in red bast lye, with the bark bundles wrapped in it, until it is saturated. It is half dried again, [234], and then spread out for about another half hour in a flat trench and covered (//ha/n) with slightly dampened sand. In conclusion a man takes the skin by the tail, another by the head, women and children grasp the sides and they pull and stretch it smooth. [824] [386]

Finally dried in the sun, the skin is permanently soft, rainproof and dyed a pretty reddish-brown on the inside.

b) Useful objects made from tanned skins are: α) Floor skins, ǂgo'a·n. They are the carpets of the huts. Young cattle, goats, sheep, springbok and duikerbok furnish the material. A single skin of this kind is called ǂgo'a·s. ǂgo'a·b is the large rug which consists of about six floor skins that are cut and sewn together with strips of sinews. 281 352

β) Skin covers, "Kompersen," ǂna·mti, made from sheep, jackal, Octoyon megalotis Desmar), rock-rabbit or lynx skin, used as a fur cloak or kaross, a comfortable, solid and warm article of clothing for women (see Plate X.). Today it has been almost entirely replaced by European clothing. 281 291 [177]

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX 10

and other odds and ends are also worn as finery or as charms. But formerly armlets of ivory and copper were found among the men, while the women wore iron and copper rings and armlets, as well as necklaces of ostrich eggshell beads, teeth, or shells. Frequently also they sewed strips of raw hide round their legs in the form of rings, which, when dry, rattled against each other and made a noise when they moved. Copper trinkets and rings were worn in the ears by people of both sexes, or were attached freely to the knots of their hair. All these have now given place to glass beads, glass or wire bangles, and similar objects obtained from European traders.

Washing in water was rarely met with, and was certainly by no means customary. The toilet was performed with moist cow-dung rubbed plentifully all over the body, allowed to dry slightly, and then rolled off in lumps with the palm of the hand. To give the skin suppleness it was also generally rubbed with fat, kept in small receptacles of horn covered with leather and often carried about on the person. The women especially would smear the whole body with it, the men at least the face, scalp, hands, and arms. Both men and women also freely used *buchu*; the men powdered mainly the neck and the armpits, the women the whole body. The powder was kept in small tortoise-shell boxes, made by closing with resin the openings at the back of the shell and at the sides, so that a vessel remained with only one opening, that for the head. In Kolb's time the women would on festive occasions paint red spots on the forehead, cheek, and chin; and even to-day among the Naman the girls on such occasions still paint various patterns on their faces with a mixture of fat and the powder ground from a soft red stone such as haematite. There was no special style of dressing the hair, although occasionally part of the scalp was shaved clean and the remaining knots decorated with all sorts of small trinkets.

Bodily Mutilations

Bushmen

Various forms of bodily mutilation are practised by the Bushmen. Perhaps the best known of these is the removal of a finger joint, as a rule that of one of the little fingers. The older writers on the Southern Bushmen frequently mention it as occurring in some men and women, as well as in children, but it is not universally found.[1] The

[1] E.g. Barrow, *Travels in S. Africa*, vol. i, 289; Arbousset, *Voyage d'Exploration au . . . Cap de Bonne-Espérance*, 493; Bleek and Lloyd, *Bushman Folklore*, 329; G. Thompson, *Travels . . . in S. Africa*, i, 43.

anyone who had not himself undergone the ceremony dare to intrude there. 587

The special animal slaughtered is brought into the hut and skinned there by the old woman attending on the couple. She must herself be a widow who has been remarried, and must further be no relative of either bride or bridegroom. No portion of the animal must leave the hut. A deep hole is made near the hearth fire, which has also become */nau*, and into this hole are thrown the contents of the stomach and the small intestines. Any blood spilled during the skinning must also drop into the hole, which is then filled up and must not be interfered with. The skin of the animal is given to the old woman for her own use; no one else would dare to use it. Once skinned, the animal is cut up, and every scrap of it then cooked, the heart, liver, and other internal organs together with the blood in one pot, the flesh in one or more other pots. 783 784

While the meat is cooking, the actual ceremony takes place. The old woman takes a knife (formerly a sharp piece of quartz would always have been used), and cuts both husband and wife first in front, two large gashes in the groin, one on each side, and afterwards behind, two gashes in the sacral region. With a small horn she then cups blood from these cuts, mixes it together, and adds some of the blood of the slaughtered animal. Next she scrapes some dirt from her arm and mixes it with the blood. Finally she rubs the mixture into all the cuts and bumps the two people together so that their blood mingles. They are then considered duly initiated into the ranks of the twice wed.

After this ceremony, the guests coming in to greet the couple give them beads or bracelets or other similar small gifts. The meat of the animal is now ready, and may be eaten by anyone who has previously undergone the same ceremony. Pregnant or menstruating women and their husbands may, however, not come into the hut, otherwise the efficacy of the cutting is lost; while if any unqualified person were to eat of the meat he would die. [841 843]

Until the wounds are healed, the couple remain */nau*, and may not touch either water or the pots, nor go among the animals. The old woman remains to cook for them outside the hut. When at last the cuts have healed, the man and wife are ceremonially cleansed by the old woman. She smears a mixture of moist cowdung and */naop* (red mineral powder mixed with fat) all over their bodies, allows it to dry slightly, and then with the palm of her hand rolls it off in handfuls. [302 386]

3: Hoernlé E-5 (1912-1913) 1918 FX13 Hottentot FX13
Nama

neither must she speak above a whisper. All informers lay great emphasis on these two points. !Amatis declares that if she talks she will be a chatterbox and meddle in all sorts of affairs later on and will get a bad name among the people. The girl must not leave the hut except at night, and then it must be by the back opening with one woman behind and one in front of her, to screen her from view.

Nowadays her older girl friends visit her, but I am inclined to think that in the old days this would not have been allowed. They help her to grind sweet smelling bark or root or leaves to make powder (*sǎp*) which is freely used on the clothes and to rub on the skin. The Hottentots have a great variety of scented powders, each with its own name, and in olden days some of the rarer ones were greatly sought after and exchanged for a considerable amount. When I went inland from Walfish Bay, I was entreated to send back a special sweet smelling rosin which could be had from the people I was going among. These scented powders are used constantly, and a woman spends a considerable amount of her time grinding them. *!Naop*, a face paint made by grinding a soft red stone to powder and mixing it with fat, is used by the girls to paint patterns on their faces. The time during which the girl must remain in the kharú óms has been differently reported to me. It varies from 2 or 3 days to a month. Hottentots are vague about length of time, but several girls who had been through the experience recently, told me they were in the hut a fortnight. Most probably the time was longer in days gone by, for one of the chief things required of a girl in the hut is that she should get fat, with smoothly shining skin. "The girl mustn't be hungry while she is sitting in the hut," says !Amatis. Indeed, immediately she is in the hut, her relatives kill for her, the feast being called *kharú ≠ǎp*. All her nearer relatives take part in this killing, even the girl's elder married brothers if she has any. Everything killed must be female, and chief of all must be a heifer. The entrails, pluck, etc., must not on any account be eaten by any relative, either maternal or paternal, of the girl — the visiting friends enjoy them.

This kharú ≠ǎp is the great feast for the women, all who have already passed through these ceremonies being able to take part in it. No man or boy is allowed to have any share in it at all. One woman of the Berseba tribe said to me: "That killing is as great as the marriage killing." Nowadays the Hottentots are exceedingly poor, and cannot afford to kill recklessly as they did of old, hence the men, who formerly took part only in the feast of rejoicing [10] to be described below, are allowed to share the meat of all but one of the first animals killed, and this concession is made use of to force the boys to submit to a part of the proceedings [11] to which they would not nowadays be willing to submit otherwise. The only exceptions to this rule that all grown women may partake of the meat are that no menstruating woman must eat of it, "lest the girl's period never

[10] Vide infra, p. 73, and n. 16.

[11] Vide infra, p. 73.

9: Ten Rhyne D-5 (1673) 1933

FX13 Hottentot FX13

Cape Hottentot

CHAP. IX.

Their relations with other peoples.

Who the people are that neighbour the Hottentots is not yet known; those who venture a word about the negroes (popularly called Kafirs) depend more on hearsay than on the witness of their own eyes. Thus one of our officers would have it believed that he learned the facts I shall now mention from the most remote branch of the Hottentot family, to whose territory he had been sent with a guard of six men. These Hottentots differ widely from the rest in their ways, although they are not yet known by a special name; and they told him, says our officer, that between them and the negroes lies a broad river which they cross in boats made out of hollowed tree-trunks in order to exchange goods [15]). The Hottentots are separated from one another by no boundaries.

CHAP. X.

Physical Characteristics.

The human race as a whole, apart from local and national peculiarities, is provided at birth with a character proper to itself; but no less wonderful is it that every single individual of the species, down through the ages and among so many peoples, should be supplied by nature with his own personal lineaments, distinct from those of other men, expressive alike of the inner and the outer man, and constituting an indefinable difference between one individual and another. Thus the Hottentots as a race have everywhere a dark and swarthy skin, as if scorched by the sun, and are generally endowed with a dry, warm blood. Yet the faces of some show much fairer, departing from their native dusky hue. Nevertheless the blackest are the loveliest in their eyes, and they think themselves never so finely adorned as when they sprinkle divers coloured earths upon their hair, or rub them, mixed with fat, upon their faces. For in this region there is a mountain that produces colours, which if carefully worked might perhaps be profitable.

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[15]) I have been unable to identify this officer or the journey to which reference is made. It may possibly refer to Hieronymus Cruse, who with fifteen men landed at Mossel Bay in 1668 and went eastwards overland as far as the Gouritz R., bringing back reports of the Attaquas, "a tribe similar to the Cape Hottentots, but well supplied with copper and beads, *which they obtain from another nation dwelling further east and somewhat darker*" (D., Nov. 28, 1668).